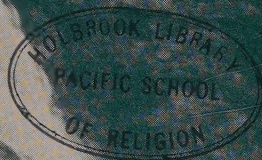


THE MISSIONARY
HERALD

AT HOME AND ABROAD

JUNE · 1943



IMMER CONFERENCES

1943

Pages 39-40

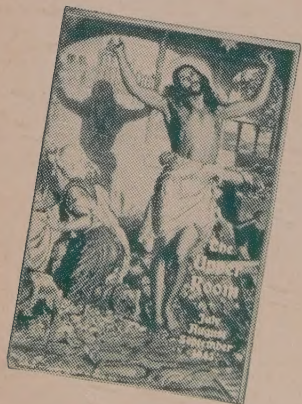


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The Missionary Herald

At Home and Abroad

Published monthly except July and August by the Missions Council of the Congregational and Christian Churches for the American Board of Commissioners for Foreign Missions and the Board of Home Missions (Continuing the *American Missionary* and the *Missionary Herald*)

Vol. CXXXIX

JUNE, 1943

No. 6

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COVER PICTURE: CHITTENANGO FALLS, N. Y.

Cazenovia Young People's Conference (1939)

(1943 Summer Conferences, pages 39-40)

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Editorial

To float a free world after this war is won will require a high tide of repentance, mutuality, social imagination and respect for others!

There is, we are aware, a technical side to the launching and maintenance of a just and durable peace which must be entrusted to the scientists, engineers and statesmen.

But George Bernard Shaw had hold of a sound conclusion when he said, "I see no way out of the world's misery except the way that Christ would take if he should undertake the work of a modern statesman."

All our sacrifices will ground on reefs of disaster without a veritable flood of honest-to-goodness democracy and down-to-earth coöperation.

Few of us seem fully aware of

just how pagan the basic ideas are on which many folk expect the post-war world to succeed!

But our churches, conceiving their task to be one of social redemption with a strong individual emphasis, are and have been dedicated to the creation of *reservoirs* of Christian attitudes through their program of missions, education and evangelism.

Health, literacy, recreation, education, race relations, rehabilitation and evangelism are all the essential business of our churches because they contribute directly to ethical maturity and cultural development.

This issue of *The Missionary Herald* suggests, in outline only, a few of the emphases of our churches in the creation of the *ethos* imperative for a just and durable peace.

But if our hopes are more than rhetoric, there is required of us all something better than our best. As was said of Alice Freeman Palmer—"she had the courage of her enthusiasms"—so let it be said of us!

Andrew Vance McCracken

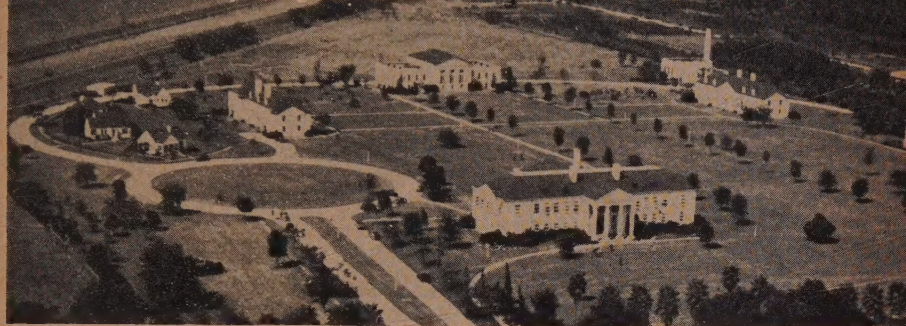
Who's who in this issue . . .

Dorothy P. Cushing, *News Editor, Missions Council*; Ross E. Ensminger, *President, Southern Union College*; Wynn C. Fairfield, *Foreign Secretary, American Board*; John N. Feaster, *Hammond Street Congregational Church, Bangor, Maine*; Fred Field Goodsell, *Executive Vice-President, American Board*; Ralph D. Hyslop, *Secretary Student Work, Division of Christian Education*; Mineo Katagiri, *Union Theological Seminary, New York*; H. H. Lindeman, *Superintendent, Southwest District*; John R. Scot-

ford, *Editor, Advance*; Frank J. Scribner, *Secretary, Ministerial Relief Division*; Helen Frances Smith, *Information Secretary, Board of Home Missions*; Ella G. Sparrow, *Editorial Assistant, General Council*; Albert D. Stauffacher, *Minister, Missions Council*; Thomas Alfred Tripp, *Secretary, Town and Country Dept., Church Extension Division*; Sue Weddell, *Secretary, Foreign Missions Conference*; George N. White, *Secretary, Board of Home Missions*; Hugh Vernon White, *Secretary, American Board*.

Symbol of Democracy

By George N. White



DILLARD UNIVERSITY IN THE DEEP SOUTH

A SMALL group of men are seated around a table in quaint old New Orleans. They represent the Junior Chamber of Commerce, Mission Boards and Foundations.

The president of the Chamber silences the pre-conference hum of conversation by rising and making this significant statement:

"Gentlemen, it is now time for the South to do openly what these mission boards have been doing quietly all these years, namely, give the Negro a chance at higher education!"

These words presaged the birth of our Dillard University, a merger of our Congregational Straight College and the Methodist New Orleans University. Flint-Goodridge Hospital, long and inadequately housed on Canal Street, was also brought to the merger by the Methodists.

A search for a new site resulted in the purchase of a beautiful piece of land on Gentilly Road on the outskirts of New Orleans,

partially used as a cemetery to escape, it was whispered, high taxation!

We removed the corpses and planted there a very live university named for Dr. Dillard, a liberal of the New South and long interested in Negro education.

Flint-Goodridge Hospital remained in the heart of the city but rebuilt on a new site where a modern plant is the pride and joy of the community, indeed of the entire South.

Unfortunately, even in our Congregational Christian constituency, there are those who can be moved only by tales of wretchedness and who will support only a run-down-at-the-heels type of missionary institution—largess to the poor.

I am afraid that what I have to say and quote will destroy their support, for Flint-Goodridge Hospital is such a high-class institution that *Modern Hospital*, the official journal of hospitals on

the American continent, described the report of Flint-Goodridge as the best, in its category and size, which was submitted in a study of annual reports of hospitals.

Says *Modern Hospital* in its January issue:

"The best written of the reports sent in for this study is the one published by Flint-Goodridge Hospital of Dillard University, New Orleans.

"This report opens with a brief quotation from Dr. Otho F. Ball: 'A hospital may be a distinguished institution, no matter what its size. If it is great in spirit, original in its outlook, creative in its service and inspiring in its community relationships, it will assume a definite personality.'

"Then follows a running ac-

count of the year's accomplishments as measured in terms of their improvement in the health of the people. Not a word is said about such matters as the coal consumed, or the number of new curtains made.

"Rather, the attention is entirely centered upon the hospital as a health center and an education center for the Negroes of Louisiana and surrounding states.

"Just look for a minute at the subheadings in the report: maternal and child welfare, tuberculosis, syphilis, Julius Rosenwald Fund and other contributions, women's auxiliary, N.Y.A. and W.P.A. projects, Penny-a-Day-Plan, educational programs (post-graduate courses for physicians, fellowships, residences), nursing education, employees' programs, finances and statistics."

I wish that I had space to comment on each of these items but *Modern Hospital*, in an earlier issue, had this to say about one of them, quoting the then Superintendent, Albert W. Dent:

"In the fall of 1932 we entered into an agreement with the public school teachers of the city to furnish hospital service, when needed, for a fixed annual premium.

"A few months later we extended this type of service to a number of other employed groups. The service rendered under these agreements was in private and semi-private rooms, and the premiums charged could hardly be paid by persons of the lower income groups.

"In order to reach the persons of the lower income levels, a plan

Section of an old cemetery in New Orleans





Five students in the Division of Nursing at Dillard receiving their caps in an impressive candle-light ceremony. The Division of Nursing is an integral part of Dillard University

was devised during 1936 whereby complete hospital service could be secured by groups of employed individuals for \$3.65 a year—one cent a day. Many of these persons would probably come to us as free patients if some periodic payment plan was not made available to them.

"Realizing that this small premium would support the plan only after we had secured a large volume of membership, an appeal was made to the Julius Rosenwald Fund for a subsidy until sufficient volume could be secured.

"Our request was granted, and in November we began the sale of contracts. There are now more than 3,667 subscribers. One man is employed exclusively on this project.

"It is our opinion that through the operation of this plan, the services of the hospital will be made available to more people and our earnings will be considerably increased."

I have just returned from a trip to our American Missionary Association institutions in the South. At our Flint-Goodridge Hospital I found its bed capacity of 100 stretched far beyond that number and an uncounted number of patients going in and out of the clinics.

Across the street an old store had been converted into a midwifery training station from which registered nurses go out into the city to reduce a startling infant death rate caused by the ministrations of the well-meaning but untrained "granny."

I found eloquent testimony to the efficacy of the Flint-Goodridge program from within and without.

A local industrial plant had just installed a modern sterilizing room in memory of one of its officials at a cost of over \$2,000.

I have dwelt upon this phase of Dillard University because of the dreadful lack of hospital



Flint-Goodridge Hospital of Dillard University is the pride and joy of the entire South

facilities for Negroes in the South, but on the main campus of the University other equally important things are going on.

In addition to being a high grade university, Dillard is a great factor in promoting advanced thinking along interracial lines in New Orleans.

The city has the distinction of being the only Southern city where a Negro is on the Executive Committee of the Council of Social Agencies. The former incumbent was the president of the University and the present representative is the pastor of our Central Congregational church

and a former member of the faculty of the University.

Dillard is governed by a trustee board of Northern Negroes, Northern whites, Southern Negroes and Southern whites and the chairman of the Board is a son-in-law of Julius Rosenwald, the great Jewish philanthropist!

So intriguing is this work of ours that Old South Church of Boston, whose pastor, Dr. Russell Henry Stafford, is president of the American Board, has taken it on as its special item of Home Board interest. Dr. Stafford was the recent Commencement speaker at Dillard University.

DANIEL HAND EDUCATIONAL FUND FOR COLORED PEOPLE

Total Income Received from Investments, June 1, 1942 to March 31, 1943	\$53,505.80
Month of April, 1943	2,096.06
Total—11 Months Ended April 30, 1943	<u>\$55,601.86</u>

HELPING THROUGH PRAYER

By Fred Field Goodsell

ON the American Board Prayer Calendar for the months of June, July and August—day by day—are the names of our missionaries in the Marathi Mission in India (the oldest mission of the Board, begun in 1813), the Foochow Mission in China (1847), the Shaowu Mission (the youngest mission of the Board, 1918, although Shaowu City had been a station of the Foochow Mission since 1876), and the North China Mission (1860), for some years the largest mission of the Board.

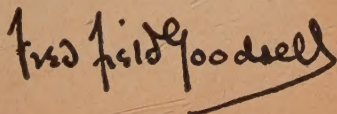
Foochow and Shaowu Missions are in what is still Free China, although many of the people and several of the institutions of the coastal Foochow area have temporarily migrated 250 miles inland to Shaowu. North China Mission is in Occupied China.

As you follow missionaries in these areas in prayer day by day, please do not fail to read the short biographies of them found on pages 11-24 of the Year Book. (If you haven't a copy 35 cents sent to Mr. H. L. Meeken, 14 Beacon St., Boston, will bring you one.) I suggest another thing: If you would like a character sketch or the most recent news or letters about any one of them, or some description of their work, send your request with a stamped self-addressed envelope to Miss Mary D. Uline, 14 Beacon St., Boston. I know it is difficult to pray with a sense of immediacy and effectiveness without some knowledge. We can express our heart's desire freely, but we can "feel our fellowship" more intimately if we have more specific knowledge.

I would remind you that our missionaries still in North China and in the Philippines are interned by the Japanese authorities, though they are allowed considerable freedom. If you would like a list of the names of those interned and any word that we can send you about them, please send your request with a stamped self-addressed envelope to Miss Uline. There seems to be still some hope that a second group of those in North China may be repatriated, but so far as we know there is no such possibility for those in the Philippines.

These are days when more than ever we can help by prayer, but I do not need to remind you that prayer is not all petition. It is also praise and thanksgiving. The officers and missionaries of the Board have many causes for thanksgiving—genuine gratitude. Let me mention one: Young people of competence and consecration are being found to recruit our ranks abroad. The Candidate Department brought to the Prudential Committee on May 11 the names of five who had been approved by careful investigation, two women and three men, a physician and his wife for India, a teacher and his wife for Syria, and a tutor for Turkey. At every monthly meeting of the Prudential Committee, such recruits are being presented. This is great reason for thanksgiving.

Yours sincerely,





Lt. Commander E. H. Downes of the Training School, Charles H. Flax, Hampton Music Department and Director of Glee Club, Lt. O. R. Relyea and several members of Glee Club

Apostolic Succession

HE was a little lad when he first visited Talladega College. As he grew older Oren Relyea spent many happy Christmas and Easter vacations at this Alabama college where he had many Negro friends in the student body. He saw the college grow in size and influence and each succeeding visit enlarged his circle of friends. For seventeen years the visits continued. Then his uncle, the president of Talladega, Frederick A. Sumner, died and the visits ceased. The years passed. Pearl Harbor plunged our country into war.

A short time before he finished his course at the Navy Officers' Training School at Northwestern University, Mr. Relyea received his appointment to serve in the PT boat division of the Navy. He promptly began his training for this dangerous service.

Before the special course was completed his father died very suddenly. Circumstances developed which necessitated a transfer to some other branch of naval service. The officer in charge offered Lieutenant Relyea his choice of work from a long list of unfilled appointments. "I'd like to do that," he said pointing to a vacancy on the teaching staff at the U. S. Naval Training School for Negroes at Hampton Institute in Virginia. "You see," he continued, "My uncle was president of Talladega

College for seventeen years and I have many Negro friends. I'd like to work with them." So Lt. Relyea was transferred to Hampton where he is now training Negro sailors for the Navy.

At the same time, up at the Great Lakes Naval Training School, Dan Armstrong, son of Brigadier General S. C. Armstrong who served in the Civil War as Colonel of the 8th U. S. Colored Troops and who later became president of Hampton Institute, selects the men who qualify and sends them down to Hampton Institute where they receive their special training.

One of the extra curricula activities at Hampton is the Glee Club. Whenever they give a concert music lovers, both colored and white, listen eagerly to their glorious harmonies. A Hampton graduate, Mr. Charles Flax, now a member of the faculty in the Music Department of the college, is their leader. And how they do sing! These Negro boys, many of whom have seen little of boats and the sea, send their ships out over the waters of Hampton Roads with the same excellent technique with which they sing.

Here, then, is the second generation—the Apostolic Succession 1943—at work with their friends of another race because they like them and know that they will make good sailors for Uncle Sam's Navy.

H. F. S.

DR. FRAZIER RESIGNS

As Executive Vice-President

By Frank J. Scribner



William F. Frazier resigns as Executive Vice-President to become the Treasurer

WILLIAM F. FRAZIER has resigned as Executive Vice-President of the Board of Home Missions, the resignation to take effect as soon as his successor can be chosen.

The gradual merging of the different Home Boards of the Congregational Christian Churches reached its culmination in 1936, when the Board of Home Missions of the Congregational and Christian Churches was incorporated. Dr. Frazier was given the task of combining

the work of the several Boards into a coördinated whole, while each retained its corporate existence. The legal and practical details involved were enormous, and the successful accomplishment of the purpose without interruption of activity is a testimony to executive ability of a high order. There is no space here even to outline the successive steps which have led to the present smoothly functioning organization, but Dr. Frazier's successor and our whole fellowship will be eternally indebted to him for the foundation upon which all our future work will be built.

On May 1 Dr. Frazier took office as Treasurer of the Board of Home Missions, of The Annuity Fund for Congregational Ministers, of the Retirement Fund for Lay Workers and of the Corporation for the General Council. A letter regarding his nomination to these offices is printed on the next page.

The Nominating Committee of the Board of Home Missions is actively engaged in the search for a new Executive Vice-President. Pending the election of such a man, Dr. Frazier will continue in office in order that necessary papers may legally be signed. His resignation will take effect as soon as his successor is elected. (Cont'd next page)

An open letter to the Congregational Christian Fellowship:

Immediately following the death of William T. Boulton, the following organizations appointed the undersigned to act as a joint committee to consider nominations for his successor: The Board of Home Missions; The Annuity Fund for Congregational Ministers; Retirement Fund for Lay Workers; and the Corporation for the General Council.

The committee gave careful consideration to a number of suggested names, but found itself unanimous in the conviction that the one logical man for the position was William F. Frazier, Executive Vice-President of the Board of Home Missions.

The treasurer of these various Boards must have a rare combination of qualities. The position requires financial ability of a high order in view of the more than \$40,000,000 of assets involved and the necessary supervision of the details of the widely varying operations of the different organizations.

It requires also an understanding of the functions and purposes of the organizations, and the intangible values which must constantly be considered along with monetary matters.

In Mr. Frazier these qualities meet. His ability as a business

man has been widely recognized. His experience as a pastor, as a state superintendent and as the Executive Vice-President of the Home Boards has brought him into close touch with our church life and with our denominational agencies.

During Mr. Boulton's illness in 1940 and 1941 Mr. Frazier consented to assume the duties of Treasurer, carrying that work in addition to his responsibilities as Executive Vice-President. In that period he served the Boards so well that there was no break in the continuity of their financial progress.

The committee has been gratified to see that its nomination has been enthusiastically accepted by all the organizations which Mr. Boulton served, and feels that its choice could not have been happier.

It commends Mr. Frazier to the Boards he is now to serve and to the denomination as well.

Sincerely yours,

F. Rogers Parkin, Philip S. Suffern, Alfred H. Hauser, Alfred G. Walton (for The Board of Home Missions), Alfred C. Howell, Leslie R. Rounds, William W. Patton, George N. Whittlesey (for The Annuity Fund and Retirement Fund), William D. Winter, J. Watson MacDowell (for the Corporation for the General Council).

EVERY SUBSCRIBER GET A SUBSCRIBER DEP'T

Scores and scores of "Herald" and State Paper subscribers used the envelope contained in the April issue and sent in the name of a new subscriber. Did you? "We cannot have missionary enthusiasm without missionary knowledge," wrote Moderator Blanchard.

OBSERVATIONS

OF THE MISSIONS COUNCIL MINISTER

HOW ONE CHURCH SOLVED THE PROBLEM OCCASIONED BY THE DEATH OF ITS LARGE CONTRIBUTORS

"**M**y able and willing contributors of large amounts are rapidly dying off and no one is coming forth to take their places," is the most frequent complaint one hears as ministers face the situation in church finance.

Here is how one church has solved that problem.

First, the minister and responsible laymen faced it squarely and appointed a committee of leading members of the church to find a solution.

Second, this committee concluded that both a widening of the base and a lifting of the standard of giving was needed; that this could be best attained through a careful cultivation of the Art of Christian Giving, known as Stewardship.

Third, they worked out this program:

A period of four weeks was set aside in the fall for intensive emphasis on The Stewardship of Time, Talents, Possessions and Life, one subject a week. Each week carefully prepared speakers visited each meeting held in the church and gave a five-minute talk on the theme of the week. Learning by repetition was accepted as a basic idea. On Sunday morning the worship service of the church was planned so as to bring the theme of the past week to a high point of illumination and consecration.

The program was not intended primarily as a means of raising money. However the third week did synchronize with the Every Member Canvass. The fourth week lifted the whole matter onto a high plane of planned and proportioned living as an essential of Christian discipleship.

The Result: The entire budget was completely underwritten. The task of getting workers for other phases of the church life was greatly eased. The project now enlists the best leadership in the church. The problem of who will take the place of the loyal and generous givers of time and money is solved.

The leading layman in charge of this program and the pastor smile as they tell the story and each gives the credit to the other. They say it is like this:

"A certain man turned down a letter because there was one cent due on it. Later it was discovered by the postmaster that that letter had enclosed in it a check for \$450.00. A stewardship program well-planned and efficiently carried out is the one-cent stamp which, added to the church's effort, yields success and service."

Send us your questions. Why not plan now for such a program next fall?

A. S. Stauffacher

APOSTLE OF LITERACY

BY
SUE WEDDELL*



One basic cause of this war is the inability of one billion, two hundred million to read—and to read the signs of the times.

Frank C. Laubach, American Board missionary, has probably done more than any other man to liberate minds—from the bondage of illiteracy.

Dr. Laubach has just returned from a seven months' tour of South America—the following is the first published account of the surprising reception he received.

A BRILLIANT Barnard graduate found herself involved in a lawsuit.

The first question the opposing lawyer asked her was, "Can you read?" A ridiculous question?

Under the circumstances it was. But is it generally?

Nine of every ten people in China can't read. Our own Army and Navy are teaching thousands of illiterates in camps. Eighty-eight of every hundred in India can't read.



Youngsters of Chile harvesting grape crop

1,200,000,000 inhabitants of the world can neither read nor write.

"But aren't they just as happy?" asked a high school teacher and then bethought herself to add doubtfully, "But of course as citizens of a democracy"

The illiterate is prey to superstition, oppression, ignorance and exploitation. And you can't build democracy on that kind of a foundation.

The man who has probably done more than any other one person in the world to liberate the minds of men from the bondage of illiteracy is an American Board missionary. Frank C. Laubach has attained world-wide recognition as an expert in this field of literacy.

**The second article in the series, "Ventures in Christian Living and Learning."*



The latest picture of Dr. Frank C. Laubach—forwarded to the HERALD from South America

The phenomenal success of his "each one teach one" method attained first in the Philippines, has since been repeated in India, Africa, Mexico and other lands.

He has worked with educational heads, school teachers, missionaries and government officials

in adapting his literacy charts to various vernaculars.

In May Dr. Laubach completed a seven months' tour of eleven Latin-American countries in which he worked with political and educational leaders, mission-

Young girls of Ecuador, doomed to illiteracy, sorting cacao beans in streets of Guayaquil





Dr. Laubach, with special chart, teaching young man of Bolivia to read his language

aries and members of the Evangelical churches.

Every country which Dr. Laubach visited officially adopted the lessons which were prepared and has begun to print and use them.

In every country he received the strong support of the American embassy which is one of the reasons Dr. Laubach met with such a surprising reception.

And in Haiti our "Apostle of Literacy" was decorated by the President and given the title of "Commander in the Order of Honor and Merit."

The Protestant churches of South America responded to Dr. Laubach's literacy campaign more enthusiastically than anywhere else in the world. More than 20,000 hands of Protestant Christians were raised in a pledge that they would personally teach at least one person to read each

year. They look upon this as their opportunity to prove their patriotism and their Christianity.

Every country in which Dr. Laubach visited in Latin America has been baffled by its illiteracy—ranging from fifty to ninety per cent of its population. They have struggled for three centuries with the problem and have failed.

This failure has been due not only to the poor methods of teaching which have been employed but also because they tried to compel illiterates to read languages which they could not even speak. No country has ever been successful in this attempt.

And Dr. Laubach was successful in persuading these governments that the way to solve illiteracy was to teach the people to read in the language of their childhood and then carry as many as possible over into the official language.

So now these governments are preparing to print the lessons which Dr. Laubach helped them to prepare in Aztec, Maya, Cakchi, Cakchiquel, Mam, Conoc, Quiche, Kechua, Aymara and Creole—as well as in Spanish, Portuguese and French.

In the opinion of Dr. Laubach, half the success of teaching illiterates lies in treating them not like children but like the President of Brazil, if you please—with utmost courtesy and respect. Since Dr. Laubach stresses this point and since all the educated people are urged to teach illiterates, this method of "each one teach one" has a profound influence.

But "the Laubach method" is not so much a method as a man.

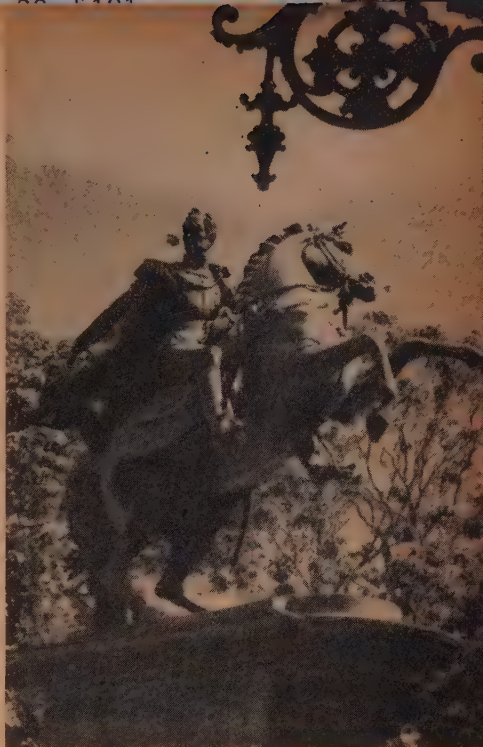
Frank C. Laubach is first of all a Christian missionary.

"I am thankful to God for giving me the privilege of helping these people."

His techniques have the approval of Teachers' College of Columbia University from which he holds a degree, but there is more to his teaching than pedagogical skill. Dr. Laubach could give advertising firms a lesson in promotion, but there is more than method to his salesmanship.

Frank Laubach is that unbeatable combination of realist and idealist. He is at once trained psychologist, expert teacher and Christian mystic. He sells literacy, he says, "as Fuller sells brushes."

But—he conceives literacy in the highest Christian terms, as "a bridge across which we may some day be able to lead people to Christ."



Statue of the fabulous Bolivar in Caracas

Vegetables of all kinds seem plentiful in this street market in Barranquilla, Colombia





FIELD FLASHES

BY DOROTHY P. CUSHING

INTEREST IN THE CHURCH AND MISSIONS DEAD?

THE Missionary Fellowship Clinic at First Plymouth Church, Denver, Colorado, had over 100 ministers and delegates at every session, including a large contingent of German pastors. Truman B. Douglass of St. Louis, Missouri and Alice E. Murphy of Tehsien, North China, highlighted the program. . . . Superintendent Samuel W. Keck of South Dakota filled an engagement in Watertown in spite of a severe snow storm and a temperature of 23 below zero. When he got to the church he found over 50 men gathered for the meeting.

AN AIDE FOR THE NURSE

COTTON Valley has a resident nurse. Health officials, concerned over the situation aggravated by gas and tire rationing, have secured Miss Winifred Ellis through the Rosenwald Fund and the Macon County Health Program. "She moved into our 'teacherage' on January first . . .," writes Miss Alice B. Donaldson. Miss Ellis' duties range from pre-natal and pre-school clinics, checking on the health of parents and children, organizing lay committees in community health programs, to delivering babies for those who cannot afford a private doctor. The children no longer fear the "sick nurse."

THE MIRACLE OF LOVE

IT was Christmas morning. Fonseca, an Ovimbundu teacher at the Swanson Memorial School in Chilessso, West Africa, had just completed the story of "WHY THE CHIMES RANG." The gifts would soon be brought to the altar. Deep in thoughts of the small boy Pedro in the story whose tiny gift made the great chimes ring, the audience was startled by a gentle but insistent tapping. It was blind Samahongo. He had arisen. He was waiting for someone to take the end of his stick and lead him to the front of the room. Someone else guided his hand as he placed his offering of love to the Christ child on the altar. "There was confusion before our misty eyes for a

moment," wrote Miss Florence Malcolm. "Were we not in a medieval cathedral hearing heavenly music? Was it the legendary Pedro or blind Samahongo whose sacrificial gift caused the chimes to ring?"

LEAVES FROM A CHAPLAIN'S DIARY

A FOURTEEN-year-old Hindu boy learned to read in the Willis F. Pierce Hospital, Madura, India, while a patient there. He listened eagerly to stories about Jesus. He prayed regularly. Prayer is a natural thing to the Hindu. But in spite of good care, the boy did not improve. Just before his death he was taken home. He gathered his family around him, this Hindu lad, and talked earnestly with them about Christ. He advised them to accept Christianity. After their son's death, the parents did become Christians, and a brother, a helper in the hospital, went into the mission boarding school and later became a village school teacher. This is one heart-touching tale told by R. K. Davadason, Indian chaplain at the hospital.

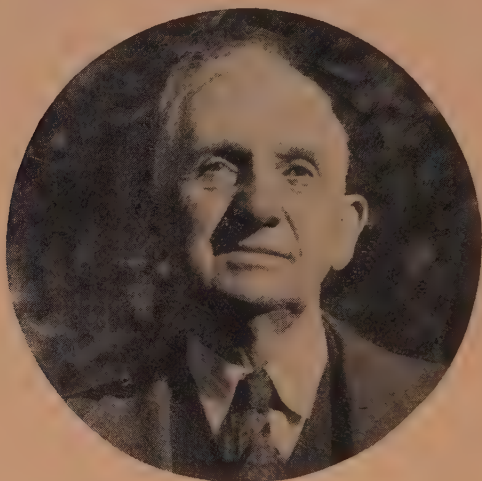
GREAT FUTURE IN THE PHILIPPINES

A DEFINITION of any church that expects to build the Kingdom of God on earth is given by Frank J. Woodward of the Philippines in his description of the Evangelical Church out there. "It is a Believing Church, a Praying Church, and a Giving Church—in other words, a Living Church," says he. Because it is built on firm foundations, suffering, privation, the destruction of buildings, and the impoverishment of its people will not kill it. It has a consecrated national leadership. "After this war, America will be welcomed in the Philippine Islands as never before," is the firm belief of Mr. Woodward.

SINO-AMERICAN-JAPANESE ALLIANCE

SCENE I: A Chinese restaurant in Phoenix, Arizona. Cast: Miss Winifred Hemingway, formerly of Taiku, North China, now Pre-School Supervisor, Camp III, Poston, Arizona; a second American teacher: two attractive Nisei girls (Japanese Americans); three young Chinese aviators proudly wearing both Chinese and American wings. Miss Hemingway speaks in Chinese to them. Introductions are in order. Friendly conversation. . . . Scene II: A movie theatre. Miss Hemingway and the girls escorted by the air men. From the screen during the news reel smile the faces of their new friends receiving their American wings. The boys came from Tientsin, Canton and Fukien. Not Christians by name, they exemplify the Christian attitude. "What have the American Japanese to do with this war—or many Japanese in Japan—for that matter?" said the young fighters to their fair companions.

Fifty Years In the Service



PINEY WOOD JUBILEE

BY H. H. LINDEMAN

PAUL LEEDS' seventy-two years sit lightly upon his agile frame, his quick mind clicks along at the swift pace God gave it, still aglow with illuminations of insight that keep his Gospel radiant and with sparks of ready wit that fly from his human contacts.

Fifty years have flown along like a Gospel song while he has wrought out in Southern Louisiana an epic of Christian ministry with few equals, but so modest and self-absorbed that it is almost "unknown, unhonored and unsung."

Paul Leeds is first of all an apostolic evangelist. He was

converted in the First Congregational Church of Dallas, Texas, and immediately asked, "What wilt thou have me do, Lord?" He and the Lord tried each other out at home missions in southeast Louisiana in the Piney Woods, then a wilderness of forest and swamp and many of the woodsmen as wild and uncouth as their environment. The test was satisfactory on both sides and Paul stayed.

In 1893, starting on nothing but faith, a tough body and a ready mind—and God's word—Paul set out afoot, through forest and swamp and swollen stream,

from house to house, settlement to settlement, lumber camp to lumber camp, a fisher of men, a winner of souls. "On a few occasions, for various reasons, nights were spent in the woods on the ground on pine-needle beds, where the ladder from heaven was never wanting.

"The first point of my ministry seemed quite tightly closed, and the hindrance seemed to be in the old grandfather of the community, a Catholic but a fine man. During a long illness I frequently called asking to see him, but he refused me. One evening after the usual rebuff I stopped in a thicket on the way to a near-by neighbor and prayed God to give opportunity to talk and pray with this man, for his own sake and that he might lead others to Christ. At this neighbor's, where I planned to spend the night, a grandson of the old man was waiting. He told me his grandfather had sent him to ask me to come to him and pray for him. That night, after reading much from the Word of God, singing gospel songs and prayer he went to sleep about one o'clock, the first time for days. He refused any further ministry of a priest and his clear testimony of life and word paved the way for a continuing work."

Many meetings were held in "brush arbors." Of one such, Mr. Leeds says this: "It was a hard field, evidently only by unusual divine help could anything



St. Peter's Indian Church, Elton, La., one of the many churches founded by Paul Leeds

be accomplished. Most of the day was spent in a grove by a small creek in fasting and prayer. Soon the results were evident. Hardened men came to the altar under the brush arbor and 'prayed through' to what proved in most cases to be thorough conversion. One night after a sermon the call was made and one of the hardened men who was standing at the end of the aisle outside the arbor, threw up his hands and ran down the aisle to the altar crying, 'Boys, I can't stand it any longer, I've got to go!' Others followed—one man, who had been bringing his pockets full of whiskey to sell to the men around the arbor, broke his bottles on a stump and went to his knees with the others. Forty or fifty were converted and a church organized with about sixty members."

This primitive missionary lived on the generosity of these poor people, worked with his hands at

chimney daubing, log rolling, carpentering, farming, school teaching. "In pulpit or home, when the Bible was held by hands that showed scars and callouses it seemed to bring the spirit and teachings of our Lord Jesus down nearer to everyday life and experience."

His Indian church, St. Peter's, grew out of Leeds' meeting two drunk Indians in the woods when he stopped to talk with them, plead with them, then pray with them.

Altogether, fourteen churches were organized during these fifty years. Only four are still under Paul Leeds' pastoring: St. Peter's with its adequate building; Edna Church, gathered from the "Caguns" (Acadians, remnants from the Evangeline dispersion); Bethany, made up mostly of descendants of southern mountain

people who migrated west after the Civil War; and Kinder, the oldest and largest, with the parsonage beside it. Paul Leeds is working as hard and prayerfully as ever—by common consent the spiritual father without peer in that vast region of the Piney Woods.

Seth Baggett's great work of the last decade in the parish adjacent to Paul Leeds' is a natural sequence of it. The more recent appearance of two new churches to the southwest, and two more in the making in the suburbs of the sprawling city of Lake Charles are also directly the harvest of the sowing of both brothers Paul and Seth. Verily the aging Paul Leeds has "seen of the travail of his soul"—but the quotation must stop there: he is not "satisfied" and never will be.

Bethany Vacation Bible School, Kinder, La., with Paul Leeds seated among the children





DEMOCRACY IN EDUCATION

By Ross E. Enslinger

Southern Union College is situated in the lovely rolling countryside of East Central Alabama.

Here President and Mrs. Ross E. Enslinger are leading in a fundamentally important educational project, i.e.

The development and inspiration of boys and girls who might otherwise be denied the possibility of an education.

WHY is Southern Union College? Is there any special reason for its existence?" the distinguished visitor asked as he walked up the hill to the pine-clad campus of the Alabama institution at Wadley.

"That's just what we've been talking about in our faculty meeting," was my reply. "And I think we have found some mighty good answers.

"Tonight I want you to sit in with us on a student-faculty meeting in Stocking Social Room. You'll have to keep quiet for 'visitors are to be seen and not heard.' Both from students and

from the faculty have come questions about a certain phase of our college life. And tonight we're going to talk it out.

"You see, we're pioneering in the techniques of democracy. Our students are learning to govern themselves by actually doing it.

"Why, they're even helping to determine the future policies of the college itself. When a fault is found in any aspect of college life, students don't kick about it behind the faculty's back. They know that they are partners in this educational enterprise. And if a difficulty cannot be better remedied by other methods, a faculty-student meeting is called, and the problem is faced in a constructive and happy way."

"Does that mean that the students are running this college to suit themselves?" Mr. Visitor asked.

"No, not at all. It means that the best thinking of both students and faculty is brought to bear on the problem.

"And some of the students have some corking good ideas. The result is a two-way education. The faculty members receive greater insight into student experience and attitudes.

"The students begin to see the problems of the college through the eyes of men and women with years of experience.

"A strange thing then happens. Students forget that they are students. And members of the faculty lose consciousness of their status as teachers. In facing the matter as one group, all class consciousness fades out. Together they tackle the problem.

"And this democratic method is carried out in every possible phase of our life together.

"Take, for example, the field of work. We think we're pioneering in this field, too. That long, low building over there is 'Chick Hall.' It houses twenty-eight hundred three-weeks-old chicks. It supplies work-aid for our students and helps in the production of food. But, more important, it is a laboratory building in the study and practice of work.

"Work has been neglected too much by colleges. We think it is important, of course, to learn the skill of speaking and writing good English. But we think it is equally important to learn the skills of careful workmanship



"Ch-earning" her way through Southern Union

and habits of responsibility and coöperation. Along with the appreciation of music and the arts should go an appreciation of the dignity and value of labor.

"By the way, can you stay for supper? Fine! Faculty members, you understand, take their turn along with students in doing what we call 'basic labor.'

"Basic labor on the campus is that labor which results from conditions of living together. It includes setting tables, washing dishes, cleaning halls and all other labor similar to that which a family share in a home.

"So, if you stay for supper, you'll see teachers taking their places at the washing sinks or



At Southern Union College members of the faculty and students face problems together

the drying tables, *and liking it*. It may seem to some to be a waste of time of highly trained ability. But we believe that no task which furthers the common welfare is demeaning. Some of the happiest hours for students and teachers alike are spent together in doing basic labor.

"It seems to me," our visitor interjected, "that you are carrying out some of the principles of the work-camp into the college year."

"Exactly—and we are trying to put into effect another of the work camp principles too—that of service to the community. Many colleges are cloistered nooks—untouched by and not affecting the marketplace and the homes of the community.

"Three of our teachers, for example, are conducting extension classes in and around Wadley. Our dietitian, Mrs. Simon, has a class twice a week on how to cook and conserve food in war-time. And can you imagine

a class in philosophy being well attended month after month by towns-people? Another member of our staff is conducting a class in poultry production.

"Our young people visit nearby churches with programs of music and speaking. Last week the Folk Festival brought 150 people to visit exhibits of home crafts. Mrs. Redfield, through her contact with the Wadley high school has made a survey of the seventeen communities within a radius of nine miles of Wadley. We are trying to help the community to a richer life. I know our students are gaining experience and insight in community activities. They will need all this as they become community leaders of tomorrow.

"In view of all this, is it any wonder that this spring several of our teachers have refused offers of other work at increased salaries? They feel that we have a real reason for existence."



Mimaka, literally the "good one," glances up from slate and pencil



Our missionaries, at home and abroad, are deeply concerned about child welfare and the instruction of mothers in the care of their children!

Native mothers, in many areas, know little or nothing about nutrition and balanced diets.

CHILD WEL

Women attending infant welfare lecture at our Bailundo Mission in West A





We conduct courses, therefore in pre-natal care, midwifery, food preparation and baby welfare. Native girls are instructed in simple home nursing.

In our African missions, an extensive program in child welfare is developed and maintained.



Primitive, but effective drinking "fountain" at Primary School

IN AFRICA

Prime-movers of project were Miss Mary Thomas, R.N. and Mrs. R. S. Webb.





The Good Samaritan, as painted by a Chinese artist, hangs over a low pine mantel in the room of the Minister of the General Council at 287 4th Ave., New York. Below, trained Chinese helpers go among their people, undernourished and exposed to all diseases, vaccinating men, women and children—Good Samaritans of today.





A bit of landscaping (above) done by the Japanese-American evacuees at the Relocation Center, Poston, Arizona. Bright and intelligent pupils (below) of the Fourth Grade in the Relocation Center, McGehee, Arkansas.



Sermon of the Month

HIGHWAYS IN OUR MINDS

By John N. Feaster

Hammond Street Congregational Church
Bangor, Maine

EVERY year, an old town of Maine, steeped in the traditions of the sea, holds Open House. One of the historic places opened to the public is a squat house consisting of many rooms, one of which was devoted entirely to the display of maps. Here one can sit and, in the barks, brigantines and clipper ships of the imagination, sail upon the seven seas.

In the building where the *Christian Science Monitor* is published, one of the rooms is called the Mapparium, so constructed as to give a better idea of the physical world in which we live. In this place geography steps out of a book and becomes real and understandable.

The Christian church also has its map-room and its Mapparium. We enter when we sing such hymns as—
*Jesus shall reign where'er the sun,
Does his successive journeys run,
His kingdom stretch from shore to shore . . .*

Except when men dreamed of a passage to India, or of fabulous gold, and were stirred by the lure of empire building, geography has never been more in vogue than today.

By the twist of a magic dial we can bring the far-off places of the earth

into our very parlors; and the morning newspaper makes places in the Pacific and Russia crowd out the happenings in our own community.

But in spite of all this, we are not as a whole map-minded people. The Mapparium in the minds of some of us is a crudely distorted affair.

A certain man, after listening to the conversation of New Yorkers, records these gems: "We have cousins in the West. They live in Wilmington, Delaware." "Indiana was an Indian reservation until just recently, wasn't it?" "Oh yes, he entered the marathon swim from Los Angeles to Hawaii."

These statements appear exaggerated, but they are pathetic indices of the ignorance of the larger world in which we live.

An interest in the affairs of the world saves us from the blight of selfishness. If we move only in provincial orbits we shall form the habit of relating all events to our small interests, and our own interest will be paramount.

We shall then become like the man described by Dr. John Oman. He was "a man who lived in a village outside Paris during the Revolution,

who meeting a friend fresh from the city asked what was happening. 'It is awful,' was the reply, 'they are cutting off heads by the thousands.' 'Good heavens!' he cried, 'surely not heads. Why I'm a hatter.' "

This attitude towards life is too prevalent today. We don't relate ourselves to the life of the world, we relate the world to ourselves. But selfishness is a self-defeating disease, and we know it.

A mother living in the slums of New York was told by the district nurse of the effects of dirt and uncleanness with the resulting infection and disease. And Lillian Wald recorded that the mother answered, "I declare to goodness, it isn't safe to be selfish." Her untutored reply speaks volumes to all who will heed.

Unselfishness pays! It is the basis of the governmental system under which we live. The more unselfish we become the stronger and more unified is our nation.

As H. D. Sedgwick has written: "The fundamental truth of democracy is that the real pleasures of life are increased by sharing them." These words are particularly applicable to the realm of religion. For many years devout men and women have left the pleasant shores of our country to serve in foreign lands; and people here at home have scrimped and denied in order to help them.

In return for what we have done Hawaii has sent back the son of a missionary, General Armstrong, to help us with our vexing Negro problem, and Japan has shared a Kagawa with us to leaven our spiritual life. Many of the outstanding leaders at the Madras conference were from the native churches in India and

China and Africa. If Christianity is snuffed out in Europe and America it will not be eliminated from the world, for we have shared our faith with the ends of the earth.

One of the Psalmists, in recounting the joys of the godly, coined an expressive phrase, "The highways are in their minds." (Psalm 84:5, American translation.)

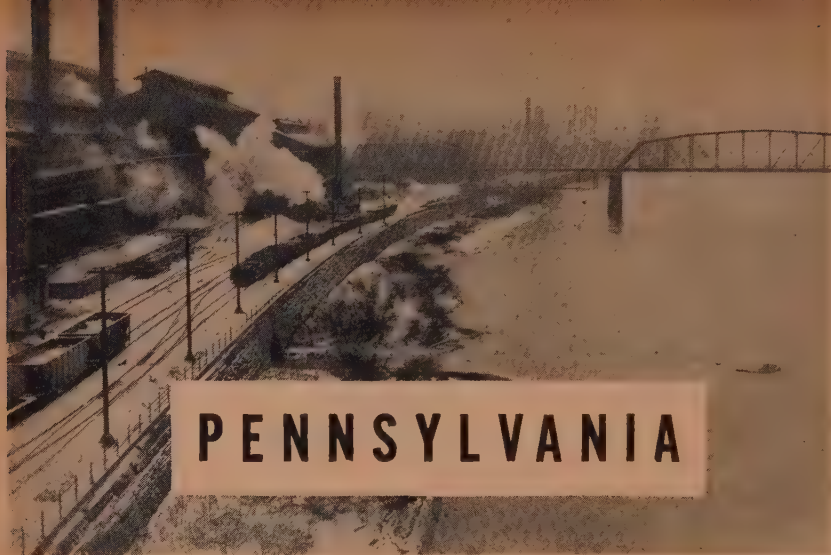
No one could bestow higher praise on our forefathers than by saying this of them. When the American Board was a fledgling and people looked askance at it as a wild dream and venture, Mrs. Norris of Salem, Mass., had the courage to will it \$30,000. She had highways in her mind.

The grandfather of Bliss Perry, Deacon Smedley, was irked over the prospect of dying because he feared that in heaven he wouldn't be able to subscribe to *The Missionary Herald* and keep track of our Congregational missionaries. The highways were in his mind.

The body of David Livingstone lies at peace under the words, "Other sheep have I which are not of this fold." The highways were in his mind.

And a clear-call comes to all of us to be map-minded today and see that the field of Christianity is the world. May the highways be in our minds.

The Seventh Biennial Meeting of the General Council of the Congregational Christian Churches in the United States will be held in June, 1944 at Grand Rapids, Michigan, with headquarters in the Park Congregational Church, Dr. Edward A. Thompson, minister. Detailed plans are already being drawn, and further announcements will be published in the HERALD in future issues.



*A Study in Religious Fusion**

By John R. Scotford

Its chunky outlines on the map give Pennsylvania a most deceptive appearance of internal unity.

The state might be described realistically as a heap of mountains surrounded by a maze of industries with a considerable fringe of excellent farming country. In the center of the state are regions where the deer outnumber the human inhabitants. Beginning at Altoona and extending through Pittsburgh to Sharon is one of the world's greatest industrial areas. North and east of Philadelphia the "Pennsylvania Dutch" have been curry-combing their ancestral

acres into an agricultural paradise for nearly three centuries.

Our churches are even more diverse than the geography of the Keystone State.

The Welsh were the first and the most numerous group of Congregationalists to settle in Pennsylvania. Their ancestral vocation is mining. They began by delving into the mountains for coal; they have branched out into farming, steel, politics and the ministry. To the Welsh the church stands not only for the worship of God but for loyalty to both one's ancestry and one's friends. Welsh churches are persistent institutions. One of the strongest of our churches in the state, Kane, was originally Welsh

*The third article in the series, "America and Its People."

but has now effected a most successful transition to English.

The New England influence in Pennsylvania has been peripheral. At the beginning of the nineteenth century a few "Yankee" churches were established along the northern edge of the state. In 1864 the New Englanders in Philadelphia launched the Central church upon at least a half-century of prosperity. As a backwash from the Western Reserve the church at Meadville was organized in 1881.

The Anglo-Saxon element in our Pennsylvania fellowship has been greatly strengthened by secessions from the Presbyterian fold, which include the strong village church at Milroy (1904), the Germantown church of Philadelphia (1888), the Glen Olden church on the edge of Philadelphia (1903) and the youngest and liveliest of the stronger churches, the Frankford church of Philadelphia (1928).

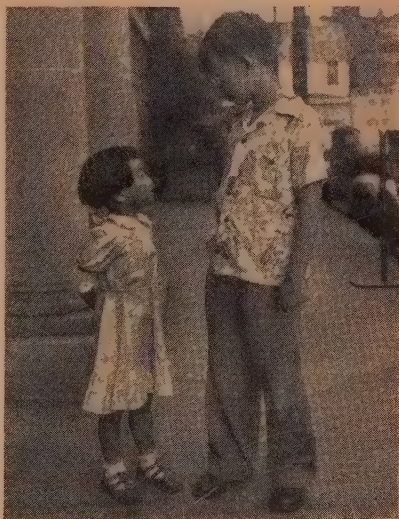
The merger of the Congregational and Christian denominations in 1931 brought some twenty rural Christian churches into the Pennsylvania fellowship.

In 1925 the Evangelical Protestant group of German churches, numbering at that time about two dozen congregations divided almost equally between the environs of Pittsburgh and Cincinnati, affiliated with the National Council of Congregational churches. In 1934 ten of the twelve churches about Pittsburgh

joined our Pennsylvania Conference. Last year one of the two remaining came into the fold. Foremost in this group is the Smithfield church of Pittsburgh, the oldest congregation in the city.

As a by-product of our foreign missionary work in the old Austrian Empire, work was started among the Czecho-Slovak immigrants during the last years of the nineteenth century. This has resulted in conscientious congregations of frugal folk on Pittsburgh's North Side and in the nearby towns of Duquesne, Braddock and Charleroi. More recently the SS Cyril and Methodious church of McKeesport, formerly Slovak National Catholic, has joined our Pennsylvania Conference.

This ecclesiastical League of Chinese youngsters of our McKeesport Church





Dr. Wilson P. Minton, efficient Superintendent of our Pennsylvania State Conference

Nations also includes the Armenian church of Philadelphia which was organized in 1920 to care for the Armenians who had been trained in our missions in Turkey. And, in addition, there are four Swedish churches which are members of the Conference, located in Pittsburgh, Renova, Titusville and Warren.

And our Pennsylvania churches

are as varied in their community backgrounds as in their racial ancestry, ranging from a rural group around LeRaysville which serves a mountain valley to the Smithfield church in the heart of Pittsburgh's Golden Triangle.

Not only does this Conference have the most heterogeneous group of churches in our fellowship, but in addition, there are three fully ordained women ministers in our Pennsylvania fellowship, and three women who have been licensed to preach with full educational qualifications for ordination.

But with all the diversity in the fellowship, the last nine years have seen an ever increasing unity and warmth among these churches, due to two factors.

Wilson P. Minton, superintendent of the Conference, has devoted his life to mediating between divergent groups of people. Prior to the merger, he

Hartman Homestead, Milroy, was converted into this attractive Conference Center



was foreign missionary secretary of the Christian church. He is a man of great devotion and unlimited energy. When he went to Pennsylvania in 1934, his role was that of a human coupling pin; his present position is that of leader of more than one hundred free and independent churches who have been inspired to walk together in Christian service.

A second unifying factor has been the Hartman Homestead at Milroy which was bequeathed to the Conference at the beginning of the Minton régime. This consists of an old stone house, some good farm land, a beautiful brook and one side of a mountain. Under the leadership of their superintendent the churches of

Pennsylvania have gradually developed it into an attractive conference center. The churches have given money, furnishings and many hours of physical labor to this project. Out of this common interest has come much of their present unity.

The proposed merger with the Evangelical and Reformed denomination has fascinating possibilities for Pennsylvania. We have 115 churches in the state; they have 890. Fortunately our churches have had a most unusual training in the practical aspects of church unity. The proposed union would result in a fellowship of over one thousand churches with a membership of nearly a quarter million.

The Unit Plan 1943

The Unit Plan in 1942 achieved triumphant success. Now comes the second year. \$120,000—1200 units of \$100 each, or a correspondingly greater number of fractional units—must be secured in 1943 to assure the payment of Original Plan annuities in 1944. The work has already begun. \$17,000 toward the \$120,000 has reached us since the beginning of the year. The work will go on throughout the year, but obviously there must be one particular period for its intensive promotion.

After careful consideration and conference with the Missions Council regarding the plans of other Congregational Christian agencies, it has been decided that September is the time. If you are ready to begin earlier, the Unit Plan Committee will gladly supply you with literature and information.

Please note this important consideration. United States bonds, "Series G," are quite as acceptable as money. By purchasing a bond in the name of "The Annuity Fund for Congregational Ministers, Incorporated in New Jersey" you can at the same time fulfill your obligation to the nation and contribute to the needs of our older ministers.

Correspondence may be addressed to the Unit Plan, 287 Fourth Avenue, New York City. Checks should be made out to The Annuity Fund for Congregational Ministers.



Relief for Europe

A RADIOGRAM from Geneva, Switzerland, dated May 6, 1942, brings word that Mr. Tracy Strong, Jr., Congregational Christian representative in the work for students in Europe, is continuing along the lines already reported in earlier issues of *The Missionary Herald*. He says that the first group of refugee students in Switzerland have already been liberated and are continuing their studies there. He reports that a letter from Pierce College at Elleniko, Athens, Greece, "exposes tragic material situation." One hundred ten students and twenty-five teachers are at present in new quarters. The European Student Relief Fund has sent powdered milk from Switzerland to this and other schools in Greece.

Dr. William Kendrick Grobel, whose appointment to work in Lisbon under the support of the Committee for War Victims and Services was announced in the May *Missionary Herald*, is ready to sail as soon as arrangements can be completed. We hope that he will have left before this issue appears.

Traveling Mercies

A party of American missionaries which left India on short notice en route to America got safely as far as Durban, Natal, South Africa, by early April, but has since been detained there waiting a connecting boat. In it are Mr. and Mrs. Thomas of Bombay with their children, Miss Mix of Wai and Mrs. Lorbeer of Madura, as well as many more missionaries of other boards. We are coöperating with these boards in trying to complete arrangements for the rest of the trip.

A cable en route has been received from the party in which Rev. Rowland Cross of North China recently sailed for India en route to West China, reporting that all in the party are safe and well. No place of origin for the cable was given, but from its date it was possible to infer that the more dangerous half of the voyage was safely over.

In hope that the way may open up this summer, the return of seven women to Foochow, Shaowu and West China has been authorized when and by any route possible.

Internment in North China

It is now confirmed that with a few exceptions due to illness, infirmity or special reasons, all Americans in North China except those in Chefoo, have been assembled with British citizens at Weihsien, Shantung Province, where there is one of the largest Presbyterian mission stations in all China, with ten residences, school and other buildings and a fine hospital which was well equipped. Even this will be tight quarters for the reported 1700 or more internees of both nationalities. No direct word has been received from our American Board group of twenty-two in Peiping and Tientsin, but so far as we know, none of them would be in the excepted classes.

Newspapers on May 5 carried a London dispatch of the same date that Anthony Eden had informed the House of Commons that the Allied governments were examining Japanese proposals for an additional exchange of civilian internees up to a total of 1600 on both sides. To date the State Department has made no similar announcement, but there seems reason to hope that real progress is being made.

Uniting the North China Church

Important documents giving details of further steps in integrating the churches in North

China have been received and a limited supply of copies is available on application to me.

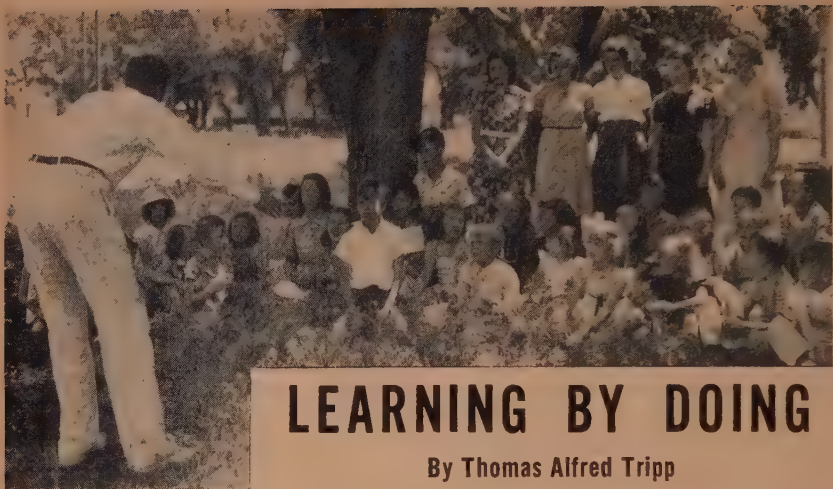
The West China Group

Symbolic of the small but growing interest of the American Board in West China is the group pictured below. This was taken before Miss Van Kirk received serious burns when the dormitory where she was living, was destroyed by fire. She is recovering nicely.

May 10, 1943



AMERICAN BOARDERS IN CHENG TU
Miss Boynton, Mr. Robinson, Miss Van Kirk
and Mr. Hunter, with Mr. and Mrs. Y. P.
Mei of Yenchen University



LEARNING BY DOING

By Thomas Alfred Tripp

STUDENT Summer Service is the plan of various religious agencies for sending out young men and women to do Christian work during the vacation months.

A majority of the students are from theological schools, though a considerable number go from colleges and universities. Most of them receive a monthly stipend and expenses; some have only their expenses paid; a few volunteer their services and pay their own expenses.

The Student Summer Service of our churches is directed by the Town and Country Department of the Church Extension Division of The Board of Home Missions.

Through the years, Student Summer Service has provided an opportunity to hundreds of young leaders to invest their talents. Frequently, this experience has been a test as to whether or not the student considering the ministry as a vocation can stand the strain of hard work, small pay,

difficult living conditions and community criticism. It is a training school, also, for those who have made their choice but want practical experience. In all cases, it tends to develop in young laymen and neophyte theologians resourcefulness, initiative and a deep sense of responsibility.

The types of communities and people to which these young people go are varied—mining settlements, isolated farms and ranches of the western mountains and plains, sharecroppers, mill villagers, Indians, Mexicans, migrant laborers and workers in the crowded war industry centers.

Frequently, the student provides the only religious leadership in a community. Sometimes he serves as *ad interim* pastor. Occasionally, he acts as assistant to an overworked minister who has a large and scattered parish. Often, he works with young people.



Youngsters eagerly await D.V.B.S. session

Summer congregations vary from small informal gatherings by the roadside to larger groups within church walls. Pastoral calls in rural areas may lead to working in the fields with the men, helping with the dishes, playing with the children, repairing the church or giving counsel on a variety of problems.

Vacation church schools also loom large in the program of the student worker. Many of them, the girls especially, spend their entire summer going from place to place—under the direction of the conference superintendent—giving religious instruction to children who, in some instances, never hear the name of Christ except in blasphemy.

The Student Summer Service worker may lead in the play life of the community. In many places, wholesome recreation is one of the paths to the church.

Through clubs, scout troops, hikes, "wiener roasts," swimming parties, dramatics, the young learn that religion is not a pious, long-faced affair but is entirely compatible with good times and youthful enjoyment.

Three young people, under Student Summer Service, spend each season visiting young people's conferences in the camps in all the states to carry the message of the National Pilgrim Fellowship.

One important by-product of S.S.S. is the fact that it results in recruiting leaders for the missionary areas. In case after case, young men entering the ministry return to the area of their summer service experience.

There were 84 members of the 1942 staff



A survey, at the end of the first 25 years, of our Student Summer Service reveals that ministers' children lead the list. Farm families provided the next largest group. The fathers of all but nine out of 502 former summer workers who answered a questionnaire were skilled laborers, farmers, businessmen or professionals. One of the nine unskilled fathers was on WPA.

The students came from every Conference. Twelve foreign countries were represented by students, mostly from missionary families. They had studied in 192 colleges and 53 theological seminaries and graduate schools in America and 10 foreign universities.

Nearly half of these former S.S.S. workers are now in religious vocations. Educational and social-service fields engage most

of the remainder. Three college presidents are among those who replied. A score are ministers' wives.

Begun in 1915, S.S.S. has progressed until pastors who were once summer workers are now sending out young people from their own churches.

Boynton Merrill, for example, went out in the summer of 1916. In 1939 he recommended a young man from his parish. The student was employed and did good work throughout the season, as his pastor had done before him.

Another former student worker, now a prominent pastor, commented: "I think student summer work at a western home missionary post should be an absolute prerequisite of each minister of our denomination if that candidate has been educated east of Chicago!"

Frequently the S.S.S. provides the only community religious and recreational program



Summer Conferences 1943

Alabama

Sealacon, Skipperville Aug. 2-7
Wadley June 27-July 3

Arizona

Pilgrim Playground,
Mormon Lake June 22-28

Northern California

Lakewood, Lake Tahoe June 13-19
Sequoia, Fresno June 13-19
Loma Mar No. 1 and
2, Redwood City June 26-July 3
Zephyr, Berkeley July 2-5
Lokoya, near Napa Aug. 8-14

Southern California

Camp Greenhorn, Kern
County Park, Glen-
ville June 6-12
Camp Arbolado, Seven Oaks, July 5-12;
July 12-19
Camp Marston, Julian Aug. 27-Sept. 3

Colorado

Camp Chief Ouray,
Denver, Y.M.C.A. June 19-July 3
Geneva Glen, Indian Hills, June 13-
July 18; July 18-Aug. 22; Aug. 15-20;
Aug. 21-22; Aug. 22-27

Connecticut

Loomis Institute, Windsor, June 16-23
Rosemary Hall, Green-
wich June 16-23
Camp Woodstock,
Woodstock Valley Aug. 7-14

Florida

Miami or Coral Gables June 6-11
Winter Park June 13-18

Idaho

Pilgrim Cove, McCall July 22-31
Coeur d' Alene, Camp
N-Sid-Sen July 5-12
Coeur d' Alene

Illinois

East Bay, Bloomington June 13-19
Dixon Springs June 7-12

Camp Eastman, Nau-
voo

Tower Hill, Sawyer June 20-27
June 30-July 7

Indiana

Camp Mack, Milford June 20-26
Merom Institute, Merom, July 27-
Aug. 1; Aug. 1-7; Aug. 9-13

Iowa

Sioux Camp, Templar
Park, Spirit Lake June 13-19
Grinnell May 28-June 4
Y.M.C.A. Camp, Cen-
tral City July 11-17
M. E. Camp Grounds,
Clear Lake July 19-24
Camp Eastman, Nau-
voo, Ill. (Jointly
with Ill.) June 20-27

Kansas

Camp Carlile, Stafford May 30-June 5
Forest Park, Topeka June 6-12

Louisiana

Kamp Knighton, New
Iberia

Maine

Camp Manitou, Medo-
mak, Washington Aug. 25-Sept. 1

Massachusetts

Wilbraham Academy,
Wilbraham June 16-26
Williston Academy,
East Hampton June 26-July 3
Andover Newton, Newton Centre, June
26-July 3; July 3-5
Camp Waukondah,
East Northfield July 7-15

Michigan

Olivet College, Olivet June 13-18
Olivet College, Olivet June 20-29
Trailmaker Camp,
Bostwick Lake,
Rockford June 30-July 6
Trailmaker Camp,
Bostwick Lake,
Rockford July 23-30

Minnesota

Camp Ihduhapi, Loretto	June 14-20
Northern Pines, Assembly Grounds, Park Rapids	July 12-18
Central Camp, Camp Ihduhapi, Loretto	Aug. 23-29
Southern Camp, Camp Frontenac, Frontenac	Aug. 23-29
Trailmakers, Excelsior	Aug. 16-22

Missouri

Camp Aurora, Lebanon	June 21-28
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Montana

Polytechnic, Red Lodge	June 9-13
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Nebraska

Doane College, Crete	June 6-12
We-You-Ca, Chadron State Park, Chadron	June 13-20
Camp Brewster, Omaha	June 28-July 3
Work Camp, Grafton	July 17-26

New Hampshire

Deering Community Center, Hillsboro,	June 20-27; June 27-July 4
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New Jersey

Blair Academy, Blairstown	June 28-July 5
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New Mexico

Albuquerque	Aug. 1-8
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New York

Wells College, Aurora	June 19-28
Blair Academy, Blairstown	July 5-12
Cazenovia, "Lisle"	July 24-Aug. 1

North Carolina

Lincoln Academy, Kings Mountain	June 1-8
Franklinton Christian College, Franklinton	June 13-18

North Dakota

Pilgrim Park, Lake Metigoshe, Bottineau	June 24-July 1
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Ohio

Defiance College, Defiance,	June 20-27;
	June 27-July 4
Lake Erie College, Painesville	June 13-20
Camp Hi, near Hiram	June 20-27
Camp Hi, near Hiram	July 11-18
Northwest Ohio	
Southwest, Rio Grande	Aug. 8-15
Camp Chaffee, Tippecanoe City	July 18-25

Oregon

Camp Adams, R. 2, Molalla	July 26-Aug. 1
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Pennsylvania

Hartman Center, Milroy,	July 8-14;
	July 18-24; July 30-Aug. 1

South Dakota

Yankton	May 30-June 5
Y.M.C.A. Camp, Lake Kampeska, Watertown	June 6-12
Placerville Assembly, Pactola	Aug. 24-31
Placerville Leadership Institute, Pactola	Aug. 11-15

Tennessee

Pleasant Hill	June 13-19
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Texas

El Paso	Aug. 9-16
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Utah

North Fork, Ogden Canyon, Liberty	July 14-21
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Vermont

Camp Sangamon, near Pittsford	June 23-29
Teela-Wooket, near Roxbury	June 20-26
Poultney, Vt. Green Mtn. Junior College	June 20-26

Washington

Seabeck, Wash.	Aug. 16-23
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Wisconsin

Northland College, Ashland	June 3-10
Bible Institute Grounds, Green Lake	June 21-28

Wyoming

Silver Spruce Camp, Box Elder	July 5-12
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IS THIS AMERICANISM?

BY MINEO KATAGIRI

Mineo Katagiri is president of the Junior class at Union Theological Seminary and a staff assistant at Broadway Tabernacle, New York City.

He was president of the Pilgrim Fellowship of Hawaii and is one of the popular speakers at P.F. Summer Conferences.

“**T**HE principle on which this country was founded and by which it has always been governed is that Americanism is a matter of the mind and heart; Americanism is not, and never was, a matter of race or ancestry . . .”

So spoke the President of the United States on February 1, 1943, and in response, 9,500 Hawaiian young men of Japanese ancestry volunteered for combat duty in our American army.

And naturally so—for Hawaii

has been one of the great laboratories of democracy!

The foundation-stone of that democracy was laid by missionaries—sent out by our American Board in 1819 with their Gospel of goodwill and respect for human personality.

After the annexation of Hawaii by the United States in 1898, it became American in every respect and its children, of all nationalities, were taught that as Americans they had a place in the destiny of their country.

Living in the pattern started by the missionaries of our American Board, children grew into manhood believing in America and asking no favors except an opportunity to prove their worth and to make their contribution.

And the dramatic response of

the Americans of Japanese ancestry in Hawaii to the war effort since December 7, 1941, symbolizes their love of democracy and speaks well for the policy followed by the United States in Hawaii.

It has been feared by some that this democratic policy might not be maintained in wartime, but under General Emmons, Commander of the Department of Hawaii, this enlightened policy has been continued and developed.

So, the more than 4,000 Japanese-Americans of Hawaii, who are now in camps in the United States, have been reared in the democratic tradition and have assumed that all Americans enjoyed the rights and privileges of democracy.

But, alas, they have discovered otherwise. And many are confused.

When the first group of 1,500 men from Hawaii reached the



Masao Yamada, Congregational pastor of Hawaii, graduate of Auburn Theological Seminary, is being inducted into Army as Chaplain upon request of Gen. Emmons

South for their training and saw the sign "Colored" in the waiting rooms of the railroad stations

A group of loyal Japanese-Americans being sworn into service by Captain Jerry P. Tobin





Residents of Block 14, Jerome Relocation Center, Arkansas, electing a block manager

many of them took "camera shots" of the phenomenon. Unable to understand this discrimination they thought it strange and anomalous enough to send home.

With incomprehension they have experienced discrimination in restaurants, Jim Crow cars, drug stores, theaters and on the street walks.

They are wondering now about democracy and are writing home to their families, teachers and ministers about their discoveries.

The 2,600 Japanese-American soldiers from Hawaii who have recently followed their 1,500 brothers in arms have been sent to Mississippi also, and whether they find that they must walk in tens and twelves to protect themselves against hostile mobs or whether they find a friendly reception, will largely determine their faith in democracy.

These boys from Hawaii understand that this is a war of liberation and not merely a war to do away with Fascism.

They know with deep conviction that the free air of democracy is much better than the air of fears and uncertainties. They know that the world shall be a fit place to live in, even as Hawaii has been for them, only as the individuals of this world are accepted for what they are—without regard to color or caste or creed.

Little wonder that they cannot understand the Commander of the Fourth Army in charge of the West Coast area when he says, "A Jap's a Jap and you can't change him by giving him a piece of paper."

They cannot understand why the American people permit such a thing to happen. They see in it the very evil that they are fighting against—persecution because of race. That is the ideology of Hitler and the theory of the Yamato race of the Japanese.

It isn't Americanism, is it—the Americanism taught us by the Christian missionaries of the American Board?

THOSE who gain their impressions of present-day student life from the newspapers can be forgiven if they visualize the campus as a sort of minor army camp and students as single-purposed trainees for war service.

There is more to the total picture, however.

Students are thinking today, as never before, about the world that is to be the fruit of this chaos and creativity.

They know that there may emerge from this world struggle a social and political structure that is quite incapable of supporting the strains and tensions that will come.

If this should happen, they realize that this war will be but the prelude to another and ever greater war. But they know also that there is a chance now for the building of a strong and lasting peace. The word "now" is important, for the thinking student is not a victim of the strange delusions that peace should be the object of thought and planning only when the war is over.

Evidence of this interest in a lasting peace is to be found everywhere in student life today, but the most encouraging indication of it is seen in the planning for a Continental Student Conference to be held for a five-day period after Christmas, 1943.

Sponsoring agencies are the Commission on University Work of the Council of Church Boards of Education, the National Intercollegiate Christian Council, the Student Christian Movement in Canada, and the Student Volunteer Movement for Foreign Mis-

YOUTH PLANS FOR TOMORROW

BY RALPH D. HYSLOP

sions. Each of these agencies will be represented by a number of delegates, with a total conference membership of from 300 to 500 students.

The purpose of the conference, as stated by the Planning Committee, is "to set forth unequivocally the world mission of the Church in its bearing upon students." It is hoped that it will be followed, after the war, by a larger and more inclusive student gathering on the same theme, and it is to be considered as but one link in a chain of student Christian activities designed to concentrate attention on the world mission of the Church.

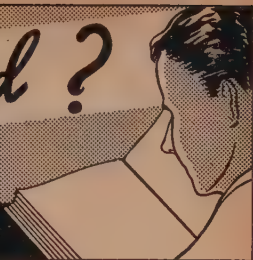
The pre-conference study will center around five volumes now being prepared, dealing with various phases of the central theme.

Student Christian groups will thus find a creative center for their own thinking and discussion in the days ahead. Individual students, perplexed by the conflicting demands of country and God in these times, may find a way to serve not alone their own nation but a world in need in terms of an undivided loyalty to God.

Ralph D. Hyslop is the student secretary of the Division of Christian Education, Board of Home Missions.

Have You Read?

HUGH VERNON WHITE



FREEDOM IN THE SOUL, by Dwight J. Bradley. Association Press, Fleming Revell. \$1.50.

This is a tract for the times. Dr. Bradley has never been known for dullness or indecision nor will this little book change his reputation on either score. The forces at play in the present world revolution are clearly defined here and the route to a truly democratic world is plainly marked. It is the way of an individualism that develops out of the free soul and the free soul is the one that can maintain itself by self-discipline and devotion to the common good. Against this individualism is set the spurious individualism of the selfish and "rugged" type which threatens the very existence of democracy.

The false individualist turns easily into the fascist and Dr. Bradley directs his polemic more toward this class in our own country than toward any other. He holds that they are fundamentally more on the side of the Axis than of democracy and that when the war ends they are prepared to throw the full weight of their influence on the side of social and economic reactionism. But despite this threat the tone of the book is one of challenge and optimism; in fact, after one has gotten away from the stimulus of reading it one begins

to feel that the future has been made to seem a bit too simple and promising. This reflection is not wholly dispelled by the reservation the writer makes that progress must be slow and that there are many difficulties to be overcome.

The two most important formative influences of our time, according to Dr. Bradley, are mass production and mass education. It is the situation created by industrialism on the one hand and the awakening of hopes and desires in the common man through popular education on the other that has produced the new strains and the distinctive forms of the problems and the duties of our time. The one has tended toward regimentation, the other to the demand for greater freedom and democracy. These present day issues of social and political morality cannot be solved by the virtues of a Victorian era. That is why the demand is for a deeper virtue, a more inward control and a greater freedom. This is sound analysis.

Personally, I feel that Dr. Bradley has paid too high a tribute to science as not only a major constructive factor in the form of modern life, but also as furnishing the virtue by which life is to be successfully lived. He seems to find in the scientist the kind of character that will adequately

meet the demands of the time. He names science and the democratic way as the two parents of the world in which we live. No one can doubt that science has produced the technological age and that we must learn to be personally and socially moral in this kind of world. Neither should one underrate the special virtues of scientific thinking. But the very objectivity of science makes it neutral toward the deep issues of the spiritual life and its method is as much at the service of the fascist as it is of a democratic society.

The Church is recognized as one of the agencies by which the true freedom of a democratic order may be achieved. Dr. Bradley does not spare the Church but points out its natural conservatism and the ease with which it sanctions social evils if they are established and respectable. But he does see in the Church a natural source of power and leadership in the movement toward freedom and an authentic individualism. But large place is given also to secular forces. Perhaps we in the Church should recognize this fact, namely, that though religion has a primary part to play and though the Christian gospel contains the essential idea and dynamic of a better world there are many secular ways in which the Christian ideal comes to fulfillment. And we should welcome this support rather than be suspicious and skeptical of it.

STRANGERS NO LONGER, by Annie B. Kerr. Friendship Press. Price Cloth, \$1.00; Paper, \$.60.

For young people especially, but also of interest and value for adults, is this vivid and sympathetic account of the lives of those in our country

who are foreign born or born of foreign parents. Especially today, when the sufferings of the world are being made one, will such a book of acquaintance help in forming true and understanding and helpful attitudes toward these who are "strangers no longer."

WHAT IS THE CHURCH DOING?

by Henry P. Van Dusen. Friendship Press. Price Cloth, \$1.00; Paper, \$.60.

A stirring factual answer to the question which constitutes the title. This will be the beginning of an education in ecumenical Christianity for many and will revive and strengthen faith in the relevance of our faith to the human struggle in history.

ABUNDANT LIVING, by E. Stanley Jones. Abingdon-Cokesbury. Price \$1.00.

Here is a unique working union of the devotional life and thoughtful facing of the deepest issues of mind and morals from the center of a warm, vital Christian faith. It will be good medicine for the worldling and no less profitable for the religious person whose spiritual nurture must have intellectual structure and content. Not that these pages are "high-brow;" they are very simple and clear but they deal with the main things.

MODERN JAPAN AND SHINTO NATIONALISM, by D. C. Holtom. University of Chicago Press. Price \$2.00.

Dr. Holtom is the leading non-Japanese authority on the subject of Shinto. His larger book, *The National Faith of Japan*, gives a full

historical account of Shinto and a careful and critical description of the present day practice of this Japanese religion in its three forms, (1) the State cult, (2) the popular superstition and practice and (3) the thirteen organized sects. The present volume consists of the Haskell Lectures given at the University of Chicago and deals specifically with Shinto as a national faith and the main source of present day Japanese nationalism.

The two books ought to be read together but if it is borne in mind that in this series of lectures the author is dealing with the specific function of the State cult and the use that has been made of it deliberately by a militaristic government one need not get the false impression that this is all there is to the ethnic faith of Japan. Having made this reservation one, it seems to me, must grant that Dr. Holtom has fully made his point, namely, that State Shinto is truly a religion both as regards its historical place in Japanese life and in the minds of its priests and government leaders today. This in spite of the fact that the government has declared that participation in the rites at the shrines is not religious worship but obeisance paid to the national heroes and so to the nation. As such it is a combination of ancestor worship and a mystical patriotism.

Organized religion in most countries has usually been through most of history of the race a part of and a support for the political order. The great universal religions, especially Buddhism and Christianity, have, in principle, renounced this limitation although in practice even they have usually been state reli-

gions. The recent revival of Shinto as a support of political unity and national loyalty in Japan thus falls into a common pattern. But the problem it creates in Japan both for Buddhism and Christianity is deep and portentous. It is a problem that cannot be dispelled by official definitions that distinguish between "secular" State Shinto and "religious" sect Shinto. So long as the state demands that the supreme loyalty and obedience be given to the emperor as the present embodiment of the divinity of the nation the issue of religious nationalism or nationalistic religion is clearly drawn and is a threat to the universal and spiritual freedom of Christian faith. It is this spiritual issue with which the Japanese Christian Church must deal. Those who know that church best have a profound confidence in its power to meet this crisis with essential courage and faithfulness to Christ.

RELIGION AND HEALTH, by Seward Hiltner. The Macmillan Company. Price \$2.50.

A systematic and very valuable treatment of the relation of religion to the total health of man. It has an excellent chapter on the historic role and present day importance of medicine in the Christian mission.

THE ROOT AND FLOWER OF PRAYER, by Roger Hazelton. The Macmillan Company. Price \$1.75.

The Dean of the Chapel Colorado College has given in this little volume the reason for prayer and a helpful treatment of the way to pray. Some good prayers are included as illustrative.



Profiles



DR. CHARLES CLARKSON MERRILL of Belmont, Mass., retired on May 1 after forty-six years of distinguished Christian service as minister and official in state and national denominational work. Since 1934, Dr. Merrill has served as Secretary of our Board of Pastoral Supply.



Mrs. Ina Clawson Clark, for nearly forty years a missionary in the Near East, has been placed on the retired Roll of Honor. Mrs. Clark is the widow of Charles E. Clark, a medical missionary in Turkey who died last year.



Chaplain Richard N. England, formerly of Hardin, Montana, writes: "I'm happy to report two important changes of status that have occurred to me in April. First I was promoted to Captain; second, I was married to Janet A. MacDonald, 2nd Lt., Army Nurses Corps. She is the daughter of a Presbyterian missionary in the Philippine Islands who has not been heard from since 1941."



Theodore Williams Chandler, Jr., son of Mr. and Mrs. T. W. Chandler, Buffalo, N. Y., has been engaged for a three-year term of teaching by the American Board in its Near East Mission. Mr. Chandler, now a student at Oberlin, will teach in the Talas Boys' School. He hopes to sail this summer or fall.

The Church Extension Division of the Board of Home Missions is adjusting itself to the war emergency.

With William Kincaid Newman's induction into the Navy, the work of the Church Building Department will be administered by Secretary Ernest W. Halliday.

Dr. Halliday is being aided by Dr. Thomas Alfred Tripp, who, in addition to carrying the responsibilities of the Town and Country Department, will give oversight to certain phases of the general home missionary program.

Stanley U. North, Director of the Department of City Work, will give considerable attention to defense areas, Japanese Relocation Centers and other emergency activities within the purview of home missionary interest.



Rev. Ed Cunningham, former pastor of our church at Weiser, Idaho, has accepted a call to the churches in Mountain Home, Grand View and Hammett, Idaho. Mr. Cunningham was Weiser's most useful citizen in 1942 by vote of the Junior Chamber of Commerce.



Rev. Robert H. Booth, formerly of the Columbus, Georgia, church is now pastor of the Waycross Parish of Georgia. His successor at Columbus is Rev. Peter Doherty, formerly of the Union Church of Chattanooga and First Church, Soddy, Tennessee.

OUR SUMMER INSTITUTE FOR PASTORS



Will be held *July 26 to August 7* jointly with the University of Chicago Divinity School, Disciples Divinity House and Meadville Theological School. A postal card will bring you complete information as to courses, instructors and costs.

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The work of the American Board continues despite the upheaval of war.

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We Need Many Gifts from Friends Who Have Not Given Before

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We Seek at Least \$75,000 from Individual Friends in the "Summer Appeal"

Checks should be made payable to
Harold B. Belcher, *Treasurer*
14 Beacon Street, Boston

Note: See Dr. Fairfield's article on page 34.
